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CHRIST LIFE.

—BY—

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CHRIST LIFE.

BY

REV. A. B. SIMPSON.

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CONTENTS.

CHAPTER I. PAGE.

The Personal Christ, ... 5

CHAPTER II.

In Christ, ... 27

CHAPTER III.

Christ in Us, ... 37

CHAPTER IV.

Christ in Us. Causes and Effects, . . 53

CHAPTER V.

Abiding, ... 75

CHRIST LIFE.

"*Abide in me, and I in you.*"—John xv: 3.

CHAPTER I.

THE PERSONAL CHRIST.

THE expression has been made to me by a returned missionary, that in China and Japan they are getting to find the difference between Christians and the friends of Jesus. For a time they were deceived by the name Christian. Every sailor and foreign resident in these parts called himself a Christian, as distinguished from heathens. And so, as the natives found many of these men fairly outrivalling heathen corruption, they became disgusted. They said if these drinking, blasphemous sailors and grasping merchants are Christians, we do not want Christianity. He said they were now calling true Christians

Jesus' people, and all the others were merely Christians. They meant that these were Christ's friends and had His resemblance in person and character. This is the distinction I would bring before you—the Christian life and the Christ life. There is all the difference between them that there is between a system of truth and a living person; all the difference there is between ideas and living, loving hearts. Christian life may be a life conformed or committed to certain principles of truth. But Christ life is a living thing and a divine thing. Christian life may be your own earnest attempt to imitate Christ, and act consistently with the teachings of His Word, but Christ life is Christ's own life in your heart and life, made real in you, and overcoming in you what your own strength could not overcome. This may be a new thought to some, but let me tell you it is the best thought in the universe It is nearly all I know that is effectual in the blessed Gospel; that which brings into the heart and life the Saviour

Himself. Let us look at it more deliberately, and linger over some of the points we should not hasten past.

PERSONALITY.

The first thought that comes up in connection with this is the thought of PERSONALITY. The things we value in history are not the records of events, the geographical or historical information, but what they reveal of the men and women that have lived. That which makes a country great is not its lofty mountains and beautiful plains, its magnificent scenery and its Eden-like climate, for many of the fairest scenes of earth may claim all this, and yet they are waste and desolate for want of men. That which makes a country great is glorious men and women, far more than things or events, resources or incomparable advantages. That is what we cherish in our annals,—not our art, poetry and traditions and memories, but our heroes.

And so again, if we come down to the

nearer realm of our own life, what do we value most? Not our houses and lands, our commerce and wealth, nor our earthly advantages. You would give everything on earth for one frail little life for which others would not give a farthing. There is more to you in one human heart than in all the world. And this morning your treasures are in your friends, those that have become in some sense your own. Personality, then, is the dearest and most precious thing in the world.

THE PERSONAL GOD.

And if this be so in secular things, now easy it is to rise to the thought of personality in God! I am so glad He is revealed to us as a person, and not a doctrine—a living being that we can touch somehow with the susceptibility of our spirit, that we can take in the arms of trust and love, that we can know in the depths of our consciousness, a good, and glorious and divine reality, even more than any other individual. The other day in Minneapolis, I met a dear friend just recovering

from the terrible snare of Christian Science, who had been under its power until her heart and spirit were almost drawn away from Christ. "How strange," she said, ' that I never thought ; they taught me that Christ was a principle. I might as well try to love a grape vine on my wall as to love a principle. And with gladness and joy she added, "Oh, it is a person ; He is my blessed Saviour." Read the story of His life, and back of the events shines out most vividly the Man Himself ; not only the character that is so beautiful ; not only that crystallization of all that was wise, and gentle and lovely, but behind all that was the Christ Himself, the living One, whom our thought, our very consciousness can grasp and gather out of all the story. So vivid it is that even infidelity has been compelled to say that the most remarkable thing in the Bible and the hardest thing to explain away, is not the Bible itself, but the Christ in the Bible.

CHRIST'S INDIVIDUALITY.

So again, in His own words, no other man has left so much of Himself. Other men talk in the abstract; but He is always living and concrete; it is always I. There are no other records of human utterances so full of the personal pronoun as the sentences of the Lord Jesus Christ. It would be disgusting; it would be the most egregious egotism in anybody else but Jesus to find in every sentence the constant recurrence of I, I, I; and yet it comes from Him with such a consciousness of His majesty, of His right to do it, with such a sense thrown upon you that He is entitled to speak of Himself, that the personality is greater than the truth He has revealed, and the truth would be valueless without Him behind it. And so you feel it is all right. Look at His address to His disciples: "I and my Father are one. I am the bread of life. I am the light of the world. Without me ye can do nothing." It is the living Christ all through.

And not only is it the historical Christ

that stands out from His teaching, but it is the Christ who is as real and living still. It is not only a memory of the past; a Christ, the most vivid person in the past, but it is the Christ who is still alive, and who, instead of being an historical figure, instead of being a cherished memory, is as near to-day as when He walked through Galilee, and taught and wrought His miracles.

The healing of His seamless ~~robe~~, dress.
Is by our beds of pain,
We touch Him 'mid life's throng and press,
And we are whole again.

Of no one else is this true. Some believe that the spirits of the past are near. Men can talk of others who have crossed the ocean of time as coming back to us here; but we know there is something that separates them from our touch, and our physical humanity. But we know this Christ is still as real as when Mary touched His feet. We know that not only is that tender heart throbbing still, but those hands are still real. That face is still human. The flesh

and bones are still tangible if we could draw near enough, and that Jesus Christ is a risen and immutable person, the same yesterday, to-day and forever. His resurrection has opened the tomb, and crystallized forever all that was true of Him then. And so this Sabbath morning as we gather round our communion table we know while we partake of these sacred emblems, that they are a reality, and not a memory only; that not only did He institute these memorials, but somehow His own hand is putting this cup to our lips, and making His flesh vital and actual to our physical and spiritual needs.

It may be difficult for us to make Him as real as if we saw Him, but we know that in human affairs the absent can be real, the distant brought near. I know that while on the Pacific coast, as often as you gathered here, I was conscious of your presence, and, perhaps, you were of mine. I know as the usual services of the consecration hour were going forward there fell on me

a sense of the prayer and the burdens that were coming to you, and almost a sense of the blessings that were making your hearts thrill; the needs brought to be relieved, and the joy and praise when the burdens rolled away. We were far apart, but space was annihilated; unity of thought and spirit made us one. And, if far apart on earth human hearts can meet, how much greater is His ability to make Himself real!

This living Christ then, beloved, is not the person that was, but the person that still is your living Lord; intensely real this beautiful Sabbath morning to every heart that has a spiritual sense, and will allow Him to bring you a spiritual vision, and to know and to recognize your dear Brother. At Preston Pans, near Edinburgh, I looked on the field where in the olden days armies were engaged in contest. In the crisis of the battle a chieftain fell, wounded. His men were about to shrink away from the field when they saw their leader's form go down, and their strong hands held the

claymore with trembling grip, and they faltered for a moment. Then the old chieftain rallied strength enough to rise on his elbow and cry: "I am not dead, my children, I am only watching you to see my clansmen do their duty." And so from the other side of Calvary He is speaking; we cannot see Him, but He says, "Lo, I am with you always, even to the end of the world;" and He puts it, "I am;" an uninterrupted and continuous presence. Not "I will be," but the unbroken presence of Him who could not die, but still is with us forevermore.

I pass from this thought of Christ's personality, to notice how real this is made through all the account of redemption. Our salvation is grouped around this personality, and not His teachings. The whole of creation is crystallized around it. This is an endless subject. The Old Testament is always pointing to the person who will come; "The Lord will come and dwell among you." In the very morning of crea-

tion it is the seed of the woman who is to come. To Abraham the promise is the seed of his line. The person descending of his lineage is the Hope of Jacob. To Moses the promise is a personal, living prophet. And all through the inspired utterances as they grow more real and glowing, we find Him presented as a person. So gloriously did this shine out through their prophets, that they expected some wonderful Messiah; and they could not believe that little babe and the lowly carpenter could be the Coming One!

Notice, too, how He speaks of Himself. He says, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And again, "This is eternal life," not that you go to heaven when you die, but "that you should know Christ." Eternal life is Jesus Himself. All through redemption it is a person. "He that hath the Son, hath life." Not he that hath the church, the knowledge,

the character, but "He that hath the Son hath life; and he that hath not the Son hath not life." "He who spared not his own Son but delivered him up, shall he not also freely give us all things?" "Thanks be unto God for His unspeakable Gift."

OUR UNION WITH HIM.

Again, our Christian life is not regarded as a character, but Christ in us. Not Christ giving us life, but being life to us. Our human body is anatomized, and He is called the Head, and we the members. Can there be anything more beautiful? Why, the very existence of the members depends upon the head, and the head upon the body. This is a union so complete that one needs the other, and *vice versa*. And so we have the figure of growth, "rooted and built up in Him," growing in Him as the rootlets grow in the soil; the soil has no use without the roots, or the roots without the soil. We are bound up in His being. So we have the figure of the building. What is the

corner-stone without the superstructure? So He says that we as living stones are built up into Him who is the Head, to show forth the excellencies of "Him that hath called us out of darkness into His marvelous light." So again, Adam is used as a type of Him. Adam propagates a physical race, and transfers to them his qualities. Christ propagates a new race and transmits to them His fullness and glory. There is as real a descent from Christ as there was from Adam. Our spiritual life comes as fully in Christ, as our physical life in Adam. And "as in Adam all die, so in Christ shall all live." So He is represented as the Head of the race.

The vine and the branches are so familiar, it is not necessary to explain; only the branches and the vine are one. The vine does not say, I am the central trunk running up, and you are the little branches; but, I am the whole thing, and you are the whole thing. He counts us partakers of His nature. "Apart from me ye can do

nothing." It must be you and me together. The husband and the wife, and many more figures contribute to this marvelous Christ teaching, which has no parallel, no precedent in any other teaching under the sun: that Christ is the life of His people, and that we are absolutely linked with and dependent upon Him. All other systems teach how much a man is and may become. Christianity shows how a man must lose all he is if he would come into full unity with Christ in His life.

THE SOURCE OF SALVATION.

So Christ is to us personally the source of salvation. Dear friends, it is not what you become that is going to save you, but how you become united to Jesus. Is there anybody here trying to work out a personal salvation? You cannot do it. Oh, touch Him, and His life enters you, and your standing becomes the same as His. O blessed facility of ascending to the very heights of glory, not by climbing, but

stepping on this car of ascension. I had the pleasure, a few weeks ago, of crossing the Rocky Mountains about two-and-a-half miles above the level of the sea. It would have almost killed me to cross them on foot. There was a time when man had to cross over those heights by dizzy paths, but we only had to sit in our car and enjoy the outlook, and find ourselves eleven thousand feet above the sea. How beautiful! Beloved, you have not to cross the dizzy heights yourself, but at the door stands One who is ready to transport you. Is there one here who wants to know the secret? It is to become one with Christ. He has done His part, and only asks you to consent to fully receive Him. He is the ground of your salvation. It is not effort and struggle, but it is receiving Him in His holiness, in His power and victory, and letting Him transfer to you day by day, step by step, His own excellencies, His own graces, grace for grace. "Christ is made to you of God sanctification."

THE SOURCE OF HEALING.

Or, shall we apply it to physical healing? It is not your trying to tone it up by false stimulants. But it is by breathing into it His strength; receiving from without and above the supernatural, vital forces that must uplift you because they do not come from you, but from Him that came to be our life, that we might have it more abundantly. And even when He shall come again, we shall have nothing without Him. What would the millennial glory be with Christ left out? Even there it is, "I will come again and receive you unto myself; that where I am, there ye may be also."

I have just sketched this outline; now let me add these thoughts as we gather up the lesson.

HIS FULLNESS.

How wonderfully Christ is adapted to all this; for we are told in these words of the epistle, that God has put all the fullness of

the Godhead in Him. "In Him dwelleth all the fullness of the Godhead bodily." God has put in Christ everthing in Himself that man can ever need. God has just concentrated and personified in this blessed Man all his own strength, lo e, and help, for you and me. God could not get it to us without this. Some one tells us how in the Vatican at Rome, there is a beautiful painted ceiling placed so high up that it is impossible to see it; the visitor strains his eyes in vain to it. A while ago to meet this difficulty, they constructed a mirror, so reflecting it to the floor, that all you have to do is to walk up to a little glass, and there is the scene; the minutest touches are there right under your eye; and yet it is in the dizzy heights above. So He took His glory, and beauty, and help, and put it down on the level of human ignorance and helplessness; He just put it all in the mirror, Jesus Christ, and said, "Look at it. Is there anything in God you need? There it is in miniature." And then He puts it in your hand, and says

it is yours. I have put in Jesus all I am, and now I give Him to you, so you can claim Him for your own; so you can feel that Christ does not own Himself, but is all yours; and as the mother has no right to keep back the nourishment of her breast from her child, so you have the right to draw from Christ the utmost need of your hungry hearts.

2. THE IDEAL MAN.

Not only is this blessed Christ the treasury of God's riches, but He is the pattern and sample of what men ought to be. One man has lived right, and only one. With tender pathos God says in one of the prophets, "I searched for a man; I looked for a man among all the people, and I found none." He looked for some one that could meet the requirements of human character, and found none. But at last there came One, and He looked again, and said with delight: "This is my beloved Son in whom I am well pleased." "Behold my servant whom I uphold; mine

elect, in whom my soul delighteth." He met God's expectation, and became a pattern for all men. So there has lived one on earth who has idealized manhood and womanhood and childhood; the sample of a beautiful character; of a woman's heart; of a man's manhood; a pattern for the workmen at the bench; for the preacher, for the teacher, for the friend, for the sufferer, for the tempted one; wherever a man may be placed Jesus has been.

OUR VERY LIFE.

And now this blessed Man is given to you. He says, "Accept me; not as an example to follow afar off, but as a life to come into you, and impart to you His very nature, and make it second nature to your heart, spontaneous in your choice, victorious in your will, and interwoven with all your emotional life." This is what is meant by the Christ life. Dear friends, this is the Christ that comes to you to-day, and offers His personal fullness and all-sufficiency.

IN HARMONY WITH OUR NATURE.

A lady asked me the other day, a thoughtful, intelligent woman who was not a Christian, but had the deepest hunger for that which is right: "How can this be so and we not lose our individuality? This will destroy our personality, and it violates our responsibilities as individuals, I said. "Dear sister, your personality is only half without Christ. Christ was made for you, and you were made for Christ, and until you meet you are not complete, and He needs you as you need Him." I said, "Suppose that gas-jet should say 'If I take this fire in, the gas loses its individuality.'" Oh no, it is only when the fire comes in that the gas fulfills its very purpose of being. Suppose the snowflake should say, "What shall I do? If I drop on the ground I shall lose my individuality." But it falls and is absorbed by the soil, and the snowflakes are seen by-and-by in the primroses and daisies. It is a glorious individuality to lose ourselves and rise again in new life in Christ

CREATED FOR HIM

As we crossed over the immense plains, I was surprised at their extent and value. It took us days behind a swift engine to get over the barren plains of the great West. Day by day, nothing was seen but sand, and sage brush growing along the track. When I came to ask about it I found this was the most magnificent soil in the country; where the sage brush grows, anything will grow; it is the test of good soil. The soil possesses the greatest fertility. Only one thing was lacking. What is it? Every once in a while we came to an oasis, the grass greener than you ever saw it here; and by-and-by we found the most fruitful regions in the world—the fruits of the tropics, the fig tree and the orange groves. What made the difference? Why, as we walked around the farms we found a little ditch which had caught the mountain stream, and fertilized the land by covering it with water. And sometimes we found the little fields where they had let the water in for a few

days, aud everything would go on with the most astonishing fertility. It needed but one thing to bring it out. So I have thought, you may have all the possibilities, but you come to nothing until you let in the water, and become fruitful. The desert needs the water, and the water needs the desert. You need Christ, and Christ needs you. It is this union, this abiding in Him , and He in you, which will bring forth much fruit, for He has said, "Without me ye can do nothing."

This is enough to show you how natural and true this life is. Oh, again this morning, let us make room ; let us cease from everything but Him ; let us open wide the doors and let Him enter now. Only as He is our life, and links His own life with ours, shall there come forth the fruit of holiness and service which will glorify Him, bless the world, and make our life fulfill all its lost promise.

Chapter II.

IN CHRIST.

"*Abide in me and I in you.*"—John xv: 3.

THERE are two sides from which our union with Christ is presented in the Scriptures; they are best expressed by the Greek preposition "in." It gives us two hemispheres of blessing. The first is, "in Christ," and the second is, "Christ in us."

They are different thoughts, but each is the complement of the other, and together they constitute this blessed Christ life of which we have been speaking.

First, then, we are represented as in Christ. This speaks of what He is for us, as the other speaks of what He is in us. What is it to be in Christ? It is to be represented by Christ, to have Him stand for us, and enter into all the benefits and privileges of His standing. We are in Adam inasmuch

as he is our head as a race. We are in our political representatives in the same sense, as they stand for and represent us. And so Christ Jesus is for us in a sense a representative, and His acts in a measure become ours; He acts for us rather than for Himself.

Let us look at five or six things that come to us from our being in Christ.

OUR SINS ARE JUDGED.

1. In Christ our sins have been judged. His judgment on the cross was for the sins of His people. He could say in that dark hour, "Now is the judgment of this world." Our sins were on Him, and in Him have been put away, judicially dealt with, visited with the penalty we should have borne, the shame and the suffering which we deserved. Entering into union with Him by trusting Him and taking Him for our Saviour, saves us from the judgment we deserved. This is the first result of being in Christ, "in whom we have redemption through His blood; the forgiveness of sins according to the riches of

grace." "There is, therefore, now no condemnation to them who are in Christ Jesus." "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

WE ARE JUSTIFIED.

2. Again, if we are in Christ we are justified through His righteousness. Not only have our sins been put away, but our lack of righteousness. He has met the law which we could not obey, and put His own merit and righteousness to our account, and we can stand in the same place as though we had kept the law, and manifested the same sweet spirit which He manifested without a single flaw. His righteousness passes over to us. His sufferings become ours. This is still more. It would be possible to justify us from our sins, and leave us, like the poor man just saved out of prison, a wretched, homeless tramp, with nothing on which to start life. Christ not only saves us from the

penalty of the law, but we occupy His standing as though we had obeyed the law. What a vantage ground this gives us! Dear friends, notwithstanding your unbelief and your disobedience in the past, Christ is willing to be your righteousness. "Christ is made unto us righteousness." "He was made sin for us, who knew no sin, that we might be made the righteousness of God in Him." This is the second thing that comes to us by being in Christ; sin cancelled, and failure and shortcoming made up by His all-sufficient merit. Let us rejoice in it afresh. What a joy it inspires!

"Jesus, thy blood and rigteousness,
My beauty are, my glorious dress."

ACCEPTED.

3. Again, if we are in Christ, we are accepted by the Father. Our persons are accepted; we are regarded even as He is regarded, and we enter into the same place He occupies. It is not merely that the judge takes the pen and blots out our sin; nor

even that the banker takes the pen and writes in his book our infinite credit; but the Father throws his arms around His child, and takes him into Christ's very place. It is not a millionaire making the tramp rich, but a Father taking the prodigal to His bosom, and making him accepted in "the Son of His love." That is what is meant by being in Christ, sin cancelled: righteousness given and love, even as He is loved.

SONS OF GOD.

4. But this is not all if we are in Christ. We enter next into His relationships, and we become to God and others what Christ is. And so He says: "My Father, and your Father; my God, and your God." And: "As many as received Him, to them gave He power to become the Sons of God; even to them that believed in His name." "Ye are all the children of God through faith in Jesus Christ." So you become what He is, and take His place, and are God's dear child, even as He is God's own dear Son. There

are two sweet words used in the New Testament to describe our sonship. One word means a born son. But the other means more. It is the word that is almost always applied to Christ's sonship, and is rarely used of anybody else but Jesus; but it is also used of us, to denote that when we enter into this union with Christ, not only are we born the children of God, but are accepted in the same sense in which Christ is; that is, we have not only the sonship of a new birth, but the place of Christ Himself. We are not only sons of God, but we are first-born sons. There is a great difference between the old oriental idea of the son and the first-born son. The first-born was the heir; the others came in for something, but the oldest was the heir. So we are told that He is the first-born among many brethren; and we are called the "first-born ones." So, beloved, you are a child as an angel cannot be; you are a child as Jesus Christ is. "We are come to the general assembly and church of the first-born ones, heirs of God and joint-heirs with

Jesus Christ." So in Christ we are taken into His relationships, just as if you went to your husband's father, and though they had not known you, you were taken for the son's sake, and loved as much as he. You are a perfect child, and have all the rights of your Elder Brother.

PRAYERS ANSWERED.

5. Again, in Christ we are presented by our Great High Priest before the throne in our prayers and in our worship, and we are accepted for His sake even as He Himself is accepted. Ever since His ascension He has stood at the place of intercession, and He represents you and me, not as though He were pleading with the Father, not as though He said: "Oh, Father, do grant this request for my sake," until at last the Father relents, His iron will gives away, and He says: "I will do it for your sake;" but Christ stands there as if it were you; and you stand here as if it were Christ. He hands over the petition in your name, and puts His name

on the back; and your prayers go in to the Father as if He were asking. He is in His very person and character your representative. And He hands your petitions in as one of our ministers presents our state papers in the courts of Europe. So Christ stands for us at God's right hand. He is not there in His private person, and we are not seen in our individual persons, but as a part of Christ. And when we come thus, as one with Him, we shall ask what we will and it shall be given. That is the meaning of the promise, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." But if ye go in your own merit, and pray because of your own strong faith, or the faith of some eminent saint who prays for you, you cannot claim His priesthood. But, "if ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done."

INHERIT ALL THINGS.

6. Once again; in Christ we inherit all

things. We sit down with Him on the throne, and all His riches are ours, all things that are to come in the ages of the future. He has linked His future with us; and never again can Christ possess anything without us. Beloved, if you can say, "I am in Christ," you can add, "I have all things in Him." So Paul prays for the Ephesians that they may see what Christ is; "Far above principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And he is the Head of the body, the fullness of Him that filleth all in all." He says: "All that is mine is thine." We have begun to enter into the inheritance; and the ages of eternity will not exhaust its ineffable riches. Oh, that God may open your heart to know "what is the hope of His calling, and what the riches of the glory of His inheritance in the saints; and what is the exceeding greatness of His power, ... which He wrought in Christ when He raised Him from the dead, and set Him

at His own right hand in the heavenly places, far above all principality, and power and might, and dominion!" "And you hath He quickened, that were dead in trespasses and sins, ... and hath raised us up together and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

Chapter III.

CHRIST IN US

"*Abide in me, and I in you.*" John xv: 3.

WE PASS now to the second thought, "Christ in us." It is not only that we look up to yonder heaven and see Him there surrounded by all His retinue, endued with all His infinite resources, and enthroned above all power and dominion. Yes; that is all mine; but there is something better. Having seen all the riches of yonder throne, we may go up there and bring Him down here with it all, and have Him erect that throne in our very heart. and make our heart a very heaven.

CHRIST IN HEAVEN.

If you read the Epistle to the Ephesians, you will see this. In the first chapter, the apostle prays that their eyes may look up in Heaven and see what He has. He says,

Brethren, put the glass to your eye; do you see that cloud? See how He ascends; He is above the grave; He is above the fetters of the tomb, higher He ascends; He is above the forces of death and hell; He is above the forces of nature; He is above the ranks of angels; He is above all the things that could harm or hurt you." And so he followed Him with the glass of faith, far above all principalities, and power, and all dominion, and every name that is named, until at last, weary with the dazzling glory, he pauses to behold his name written on all the glory he beholds, and cries: "Beloved, that is all yours and mine."

CHRIST IN THE HEART.

That is one vision. But if you read further you will see another vision. He has prayed that we might see that great sight of Christ in heaven. But now, he says, "I pray that you may be strengthened with might in the inner man for something higher and grander." "What is it, Paul?

Can there be anything grander?" "Oh yes, there is; that very Christ in all His kingliness and boundlessness will dwell in your heart by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now, unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus." That is the other heaven. That is the heaven brought down from heaven and put into your heart. That is the second thought, Christ in you; the other thought is, with Christ up yonder. This is Christ and heaven descending out of heaven like a new Jerusalem, and making His dwelling in your inmost being. So we find this second picture, Christ in us, rising above the first all through these New Testament writings. I

cannot elaborate it. This is a passing glance in the house of the interpreter, that the pilgrims may be comforted for another stage of the journey.

Let us read some of the passages about this indwelling, for there is a foolish controversy about it among those who are so full of their own holiness that they do not seem to be quite able to see that there is something greater than their goodness and grace.

GAL. IV: 19.

Here is one: "My little children, of whom I travail in birth again until Christ be formed in you." That is his prayer for those who are already Christians, in Galatians iv: 19. My little children, you are Christians; but oh, I am travailing in birth now until there shall be something more, even the very person of Christ the living God, born right in you! That is more than your being new-born; of course you must be born; but being born from above, Christ Himself will be born in your new-born soul. That precious

golden casket that has been put in your breast will open, and in its bosom will another treasure come brighter than the golden casket; the flashing jewel of Christ's own living presence in your heart of hearts.

Little children, born you have been, but you want a greater one to come and dwell in you; and I travail in birth until Christ be formed in you; not until a new and higher character be formed, but until a Person comes and sits down and lives in you, and becomes so one with you that the government shall be on His shoulder, and you shall sing in the empire of the heart, "Unto us a son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end." It is the child Christ born in the heart, so that it becomes a Christ life; not only a converted life, but a Divine life. Not a mere Christian battling and struggling, but a Christian taking

into his bosom the Lord, never to fight His own battles, but to just be the temple and vessel for God to dwell in; so that the Infinite One will say, "I will dwell in them and walk in them, and I will be their God and they shall be my people." It is not, "They shall be my people and I will be their God," but it is I first; "I will be their God and they shall be my people."

EZEKIEL XXXVI: 26.

Another passage is Ezek. xxxivi: 25, 26. "Then will I sprinkle clean water upon you, and ye shall be clean. . . . . A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." This is the work of conversion. But now notice something far higher: "I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." That is not the new heart merely; that is God coming in and working in the heart.

That is God adding His Spirit to your new spirit. It is Christ entering into the heart that He has regenerated, and causing it to walk in His commandments. It is a human spirit purified and regenerated, and then filled with the Holy Ghost, and the personal presence of the Lord Jesus Christ. Christian friends, have you risen to this plane? Do not deceive yourselves about it. Do not think you have all because you have learned to trust Christ. Have you received Him as the very life of your life?

CHRIST'S TEACHINGS.

Again, if you will turn to the New Testament, you will find Christ carrying this thought all through His deeper teachings. He did not venture to give it in the beginning, because His disciples were not ready. He tried to give it two years earlier in the sixth chapter of John, and they were offended. He said: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and

the bread which I will give is my flesh, which I will give for the life of the world." They said: "What mystical stuff; we cannot understand Him." A dear friend said to me that a learned theological man once told her, that all he saw in those words was the communion of the Lord's supper. And a great many cannot see that He wants us to be so united to Him, that He really dwells in us. At this time a great many said: "This is a hard saying" and went away and walked with Him no more. They said this is transcendental, this is sentimental. But in the fourteenth and fifteenth chapters of John He unfolds this truth once more. He says: "If a man love me he will keep my words, and I will love him and will manifest myself unto him, and my Father will love him and we will come into him and make our abode with him." And again in the fifteenth chapter: "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. . . . . If ye

abide in me, and my words abide in you, ye shall ask what ye will and it shall be done to you." And again He says: "The Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." And then in the seventeenth chapter of John He speaks to His Father about it. He says: "O righteous Father, I pray for them that they may be one as we are one; they in me, and I in them." And He adds: "That the love wherewith thou hast loved me may be in them, and I in them." Did you ever notice that this was the last prayer Christ ever uttered for His people: "I in them?" That seventeenth chapter of John was the sublimest height of love Christ's words ever reached in this world; and these three last words: "I in them," are most precious of all. Oh, if you want His prayer fulfilled, beloved, enter into the meaning of this message and never stop short of it.

THE EPISTLES.

So again and again throughout the latter epistles, we find the same truth repeated. In Colossians the apostle says, "The secret or mystery which has been hid for ages is now made manifest" He seems almost afraid to state it. Like some one going to tell us marvelously good news, he goes around it, and hesitates; it is so big, the mystery which has been hid through the ages, but is now made manifest to those to whom he has been sent to open the secret, to take from His treasury the white stone with the name upon it which no man knoweth but him that receiveth it. Paul has been permitted to give the bride this signet ring. This is the secret; "CHRIST IN YOU THE HOPE OF GLORY." Have you received it? Has it been opened to you? It is the sapphire jewel that will outflash the glories of the New Jerusalem. It is Christ in you the hope of glory, whatever glory can eternally mean.

Paul says again to the Galatians (Gal ii:

20): "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." That is the way Paul got it, by dying to his own life and taking Christ instead.

And one more reference, to show you how it runs through the Bible. This was years after His ascension, and after the first period of Christianity had passed away. He came back again to the Isle of Patmos, and told John what he thought of that Christianity. In that chapter of Revelation we have Christ's message not to the Apostolic age, but to the modern church, for the Apostolic times had passed. This is what He said: "Behold, I stand at the door and knock. If any man will hear my voice and open the door, I will come in to him, and sup with him and he with me." Do you see the vision? A moment ago we looked, and heaven was full of His glory; and again we looked and heaven had come down to the heart of

the disciple. But here is the heart of a disciple too, for it is written to the church of Laodicea; the people that called themselves the church of God, but their heart was barred and closed; inside, self was sitting on the throne. "I am rich," they say, "and increased with goods, and have need of nothing." And outside of that heart, His locks wet with the dew of the morning, stands the pleading form of Jesus Himself at the threshold of the Christian's door, knocking and waiting in the chill, damp hours and saying: "Will you let me into my own house, the soul for which I died? Still I am willing and ready to come if you will open the door. I will come in and sup with you and you with me." Oh, is it not a pathetic picture, a shameful picture? And remember it is made to the last of the seven churches, the closing representative of modern Christianity; made perhaps, to the church of to-day, to the nominal Christian of to-day. He outside the door, and you satisfied inside to have him there. And He

saying: "Thou knowest not that thou art wretched and miserable, and poor, and blind and naked;" while you say, "I am rich and increased with goods and have need of nothing."

JESUS ONLY.

A friend sent me lately a paper containing a letter from a minister of the Gospel who represents what is called the holiness movement in a sense, and claims to be a teacher and an exponent of entire sanctification. In his letter he was pleased to do like a good many other people, viz., use some very strong language concerning my own teachings with regard to the Christian life. In these strictures he took occasion to say that this talk about Jesus only was an injury to the doctrine of sanctification, and that it was not sanctification at all; it was a backward step and not a forward one; that we had got beyond Jesus only altogether, and that we were in the dispensation of the Holy Spirit, which, to his mind, seemed to be more than Jesus only. I read the letter sev-

eral times to get his meaning, and I am quite sure I have not misrepresented it. He said Jesus only was for the Transfiguration, but now we have the Spirit to lead us into this holiness life. But as I read anew the words of Jesus, I found He taught, that, when the Holy Ghost should come in the Christian dispensation with all His power, that was to be the time, the very time, when Jesus would be revealed and brought into the heart in all His fullness, and that until the Holy Ghost should come, and until after Jesus should ascend to the Father, we could not have Him in all His fullness.

On the mount of Transfiguration they saw what they would afterwards have forever; just a little vision in advance. But now the vision has come into our hearts; and it is not only there when with weary step we ascend the mountain height, but it is here morning, noon and night, and will be more and more bright forever and evermore. This is what Jesus says: "When this dispensation, which is about to be fully

ushered in after my departure, is established, *ye shall know that I am in my Father, and ye in me, and I in you.* And then shall this be fulfilled, *He that loveth me shall be loved of my Father, and I will love him, and I will manifest myself to him.*" "What do you mean," they asked. They did not then understand it. They were not spiritual enough, and seemed to be afraid of it; they could not take in the great truth. And He said: "When He, the Spirit, is come, He shall make you understand and lead you into it." And then He answers Judas and says: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him. We will come and live with him; we will enter his heart as we would a home, and we will make his heart our constant abiding place; we will bring our retinue; and our throne, and our joy with us, and dwell there." Now, for any man to say that this is a step backward, makes one feel sorry that there should be such an inability

to understand the very promise of the Spirit.

CHRIST'S OWN DEPENDENCE.

When you remember what Christ said in the 5th chapter of John, you will see that Jesus Christ had no life of His own on the earth, but was constantly dependent on His Father for every word, and breath, and act. The life which we are trying to hold up in these teachings, is the very life that Christ lived on this earth. Is it not absolutely overwhelming to hear Him say, with all His resources, "The Son can do nothing of Himself. I can of mine own self do nothing. As I hear, so I judge." Jesus who walked this earth as our Example, was absolutely helpless to do an act or to think a thought of Himself. And He never tried to, but He constantly hung on His Father's life; He drew His being from His Father, and just lived in Him all the time. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." And so He just wants you to

live on Him. He is just duplicating the life He lived when He trod the hills of Galilee; utterly dependent, an empty vessel receiving all from above. So now, He requires you and me to be empty vessels, receiving all from Him. "In that day." What day? "When the Spirit of Truth is come." What will He bring? Will He bring something that will make you important; something that will make you so beautiful and pure that you will sit down and look at your holiness? Not a bit of it. Now, this is just what happens when the Holy Spirit comes into the heart. "In that day ye shall know that I am in the Father." You shall understand how I have been linked with the Father and hung on Him for my very life. And ye shall learn thus to hang upon Me. "In that day ye shall know that I am in the Father, and ye in me, and I in you." You will not know that you are good and strong; but you will know that I am good and strong, and in you, as your purity and strength; and my being in you will bring

the Father. He represents this union by the double figure of the sunrise, and the home, First, I will shine forth gloriously like the sunrise. The word "manifest myself" is a Greek word used in connection with light, conveying the same idea as Isaiah does when he says: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." This is what Jesus means when He says: "I will manifest myself to him." This was the closing promise of the Old Testament. "Unto you that fear my name shall the sun of righteousness arise with healing in his wings."

The other figure is that of home. "We will come and abide with him;" we will make his heart our dwelling place; every faculty shall be a chamber that we will occupy, and the once sad and sinful heart shall become the palace of a king, where you forever shall dwell under the shadow of His presence

Chapter IV.

CHRIST IN US. CAUSES AND EFFECTS.

"*Abide in me, and I in you.*" John xv: 3.

BUT how does He thus manifest Himself as He does not unto the world? I like to think, beloved, that He Himself brings us into this state. I love to think He does not leave us to climb up to it alone. He does not build a palace among the hills and say, "If you can reach it, it will be a blessed place," but He brings us right into the palace. Poor Bunyan, when God came to him with conviction of sin, saw in his vision a house of beauty and of blessing, where holy men and women were singing together in the very light of the Lord. But he was outside, and could not get within. It seemed that a barrier of rocks rose between them and him. He saw how happy those people were, and how bright the scene, and how real the

joy. But he was out in the dark and cold. And that is the way it seems to some of you. They say, "It is beautiful to live a life like that, where it is constant rest and victory, and where our troubles do not drown us; where the great whirlpool of sin does not draw us in, and we have Christ all the time to bless us and to make us a blessing to others." Yes, they say it is a blessed way to live, but it is not possible for us to get there. And I sometimes hear teachings that encourage this. I remember a meeting in England one time, where a good man got up and told the people what Christ would do for them if they would only let Him in to do it. "But," he said, "dear friends, you must get prepared for it. You must get cleansed first, or Christ will not come." I saw those hearts go down, and they said, "Oh, dear, how shall I get cleansed?" I longed to say, if I had had the opportunity, "Oh, beloved, the holiness is just what Christ Himself waits to give you. How are you to make holiness? Why, the incoming of

Jesus will be the holiness, if you will just open the door. Poor Laodicea, so lukewarm that He feels like spewing you out of His mouth, He says even to you, I will come in if you will open the door!"

CHRIST OUR HOLINESS.

This idea of trying to get a holiness of your own, and then have Christ come to reward you for it, is not His teaching. Oh, no, beloved, Christ is the holiness; He will bring the holiness, and come and dwell in the heart forever. I use this illustration often, and I do not know of a better. I have seen the cabins on the vacant lots in the upper part of the city, where the people have been living in the shanties for half a century. They try to fix them up once in a while. I dare say it is a good deal for one of those poor washerwomen to spend ten dollars to clean up and put whitewash on the walls, and she feels she has made it quite decent and respectable. That is the way we are trying to do. Now when one of the

New York millionaires purchases that lot, he does not fix up the old shanty, but he gets a second-hand man, if he will have it, to tear it down, and he puts a mansion in its place. It is not fixing up the house that you need, but to give Christ the vacant lot, and He will excavate below our old life and build a house where He will live forever. Now that is what I mean when I say that Christ will be the preparation for the blessing, and make way for His own approach. It is as when a great Assyrian king used to set out on a march. He did not command the people to make a road, but he sent on his own men, and they cut down the trees, and filled the broken places, and leveled the mountains. So He will if we let Him be the coming King, the Author and Finisher of our faith.

OUR DEATH.

This was very sweetly expressed in the words of a Christian who told me that Christ had said to her, "I will be thy death, and I will then be thy life." Do not try to be

your own death. Take Christ to be the death. Oh, I know there are a hundred men and women here to-day, that would just rise a million leagues higher if they could grasp the truth. Your life would be as different from the present as that is from your sinful life. If you would grasp the thought that in the things you are trying to root up, cast away, crucify, Christ will strongly, sweetly, completely undertake and finish that very work; and that you will not need any longer to stand in the dissecting room above your abominable corpse, trying to cut it to pieces, or to tremble with the knife of the suicide, trying to stab yourself. Oh, beloved, you can be done with all that torture. You can trust Him to be the power to slay you, while you stand and look on. The only thing you have to do is just bravely to hand over yourself to-day; to put your hand on your will and say, "Here is the culprit, Lord; I deliver him over to you. I cannot slay him. I want him killed. I want you to take these throbbing billows of passion,

and still them and let peace come instead. I cannot do it; when I try it strangles me; it is like fighting the tigers of the jungle. But I give thee the right to slay it in thine own way, and here once and forever more, I yield him to thee. I will not want him saved again. I will never sympathize again. But, O Lord, it is all right. Do it in your way." And if you keep looking to Him, He will do it. Then He puts aside the old life so there will be room for His life. It must be so. The reason He has not come to you is, that you would not let Him do this. But praise His name! the Spirit will wrestle against the flesh. Make this surrender, and let Christ come in in victory.

OUR LIFE AND PURITY.

Again: Christ will not only be the death of self, and the power to put your old self aside by His Spirit and grace, but He will be in you the new life and power of your soul. He will cleanse you, and let you share His life in you. It is not possible to

explain this to one who does not know anything at all of it. But there is such a sense of its being a life that does not belong to you. When we thus receive Christ, there is no sense of elevation, of pride, or of our own goodness; but we feel like lying in the dust, and saying, "I am nothing but the chief of sinners." But at the same time we are conscious that a blessed stream of purity is flowing through every avenue of our being. We are just as conscious of this as if a stream from the throne were pouring its waters over all our senses and life. When temptation comes He meets it by the blessed supply of His life and Spirit, and you are lifted above; the positive destroys the negative; the heavenly repels the earthly and the evil. It is just the same as when on one of these hot summer days, going over the deserts of the West, suddenly the soft spring showers fell, and in a few moments we were conscious that everything was cleansed and purified. The grass was fresh and green. The flowers lifted up their heads with

beauty and freshness. The air was full of life, and the sweet fragance of nature filled the senses. So it is when the holiness of Christ comes to refresh the weary, sinful heart. He will do it for you; and you can so walk in Him, that His presence will be evermore like those showers, dropping upon your spirit and cleansing you from the very dust of the defiling earth.

That is what Christ will be in us. He will be our purity. He will keep us holy—washed like the pebble by the stream and kept clean in its flow.

OUR PEACE.

And again: He is not only our death and our life, but He becomes our peace. You read much of this in the Gospels, especially in these chapters of John. "My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." One of the chief features of this life of Christ within us is that there will be tranquillity; our natural turbulence and quickness of irrita-

tion, or of determination will be stilled. We shall be conscious of being self-poised, or rather Christ poised, and there will be a sense of calm strength about our life. Instead of our dashing and storming through life, we will be divinely quiet, because down in the depths of life we shall be conscious of the peace of God that passeth all understanding, that is keeping our hearts and minds through Jesus Christ, and we shall be careful for nothing. Beloved, is it thus with you? Does Christ thus come into the inner chambers of your heart, and although there may be turbulence and tribulation outside, whisper: "In me ye shall have peace. In the world ye shall have tribulation, but in me ye shall have peace. Be of good cheer, I have overcome the world?" Beloved, have you this peace! It is His peace. In yourselves have you not tried, until the very blood started from the lips between the clenched teeth, until you sank faint from the effort? But it did not hold you still. I have tried to hold myself until I felt if I tried another moment, I

should die from the exertion. But here, it is the peace of Christ that keeps, or as it is in the Greek, "garrisons the heart."

OUR JOY.

And then this indwelling Christ is more than peace, He is also joy. "That my joy might be fulfilled in you; and that your joy might be full." Well, that is pretty strong language. "These things," he says, "Have I written, that my joy might remain in you, and that your joy might be full."

His joy was unutterable. It may be fulfilled in you. It is the joy of the Lord in your heart. One of the old prophets saw it in the distance, and used this exquisite poetic language: "The Lord thy God in the midst of thee is mighty." Zephaniah had got hold of this thought, God in the midst of thee, "He will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." He will be silent with love. In your hearts He will sometimes hold the tides of joy so calm and still, that

you will be afraid to stir for fear you break the spell. And then they will sweep through all the channels of your being. Alternately He will rest, and then break out in transports of joy. The peace is abiding; the joy is occasional. When we need to have some terrible trial counteracted, or rise above some earthly disaster, then it is that the fountains come with their overflow. It came to Paul and Silas when their bones were aching, and they were sore from the stripes, and they were down in that prison. They could not keep it back. They sang their joy. It came to them when the men of Antioch had stoned them out of the city, and they were outraged and abused, and humiliated. Then there came another of these spring-tides of joy and they were filled with joy and the Holy Ghost. It came to the martyrs when they were roasting at slow fires, and they turned to their persecutors and said: "We do not feel the fires, the joy is so great; it fills our being and cancels the pain." It was the Spirit of Him

who on the eve of the cross, turned from His own troubles, began to comfort them, and said: "Let not your heart be troubled." Oh, dear friends, all you need to have music, even in the night, is to get the nightingale in the house. You do not need to learn to sing the nightingale's song, but just bring it in with its song.

OUR FAITH.

Christ in us will be our faith. We will be able to say, "The life I now live is by the faith of the Son of God." When you have this faith it will be natural to believe God. You will be conscious of a supernatural faith, and you will be surprised how the faith takes hold. It is not your trying to have faith, it is taking Christ into your heart. If He is in your heart, He will live in you with His own life.

OUR LOVE.

Again: the love of God will be shed abroad in your heart; not the love of your heart,

but the love of God. If Christ is in you, you will sometimes be conscious of a strange love for Christ, and know that it is not your love but His. You have been conscious of a hard and cold nature, and of such an indifference that you felt you could have jeered like those wicked men who mocked Him. But it is Christ's own love. If you take Jesus in thus, it will be a delight to love Him and to love God. And you will have new loves and friendships to all men, loving in and for Him only.

OUR WISDOM.

Again: if we have this indwelling Christ, He will be our wisdom. He will in some way touch our very thoughts. He will enter into our conceptions of truth, and make us feel, "I cannot even grasp this truth, but Christ spreads it before me by His own higher knowledge." You will have His intuitions about the things you ought to do, or His holding you back from that which He would not have you do; and all in perfect

harmony with your nature; so blended with the faculties He has given you, that the thoughts and impulses will seem to be your own.

OUR POWER.

He will be your power. He will be the strength of God in you. Paul says, "I labor according to His working, which worketh in me mightily." So it will not be your doing, but Christ enabling you, Christ giving you power to work for others, and for the effectual building up of His kingdom. It is God's very power; the power of Pentecost; the power, not of your experience, but the conscious presence of the Mighty One in you, so that, while you are a weak woman, or an imperfectly educated man, you will be so filled with the consciousness, "I am speaking in the strength of God," that you will know the word of God shall not return to Him void.

It is blessed to work and speak and pray in the power of Christ. And it is mockery, and worse than vain. to attempt it without.

Christ will be your power, "All power is given unto me in heaven and in earth, and lo! I am with you alway."

OUR PRAYER.

Again, Christ in you will be your prayer. He will intercede within you. And there will be sometimes the strong groaning and tears of His own Gethsemane, and again the effectual prayer that claims all things in His name.

OUR PRAISE.

Again, He will be your praise, as well as your prayer. He will come to the heart after it has presented its petition, and touch it with the voice of thanksgiving, enabling you to bless God for the answer that is coming.

OUR HEALTH.

Again, if Christ is in your heart, He will be your physical strength and life. He will inspire your vital functions with energy, and make you know the life of Christ made manifest in your mortal flesh.

OUR PATIENCE

Again, if Christ be in you He will be your patience. One large part of Christ's life was suffering; so a large part of yours will be suffering with Him. That cross will also rest upon the Mount Calvary of your life, and you will gladly share it with Him; not suffering needlessly, not suffering to please the enemy, but suffering that kind of sorrow that is turned into cups of cold water for others, that helps to carry their burdens, that takes the needs of others and bears them through places where they would sink, that helps Him bear His heavy load for the suffering hearts of the world. And when it comes, as it came to Him, from opposing men and devils, then He will enable you to become more than conquerors.

When I was in Scotland I went a long way out of my path to visit the city of Stirling. Having only a short time to stay, I went at once to the spot I sought—the old cemetery—and, as I gazed upon that gray monument, looking back through the mist

of years, it brought to my mind the story of the Covenanters. It was the monument of Margaret Wilson. It told how that dear young saint, that girl in her teens, held so to her love of Jesus that the pleadings of father and mother and friends kept her not back from death. "Only one little word, Margaret, one little word, and your life shall be spared," they said. "I canna speak the word the word that shall dishonor Jesus," she replied. "Remember your father's grief," he begged the night before she died. She stroked his gray hairs, and said, "I canna speak the words you bid me speak." And then the next morning they took her out, those rude and hard men, and tied her to the stake and put it in the sea. And they tied another to a stake, a gray-haired old saint, and they put her a little farther out in the wild sea, so that Margaret Wilson could first see her die. And they said, "Margaret Wilson, if you speak that word you shall be free." And then they left her to the billows of the rising sea. Nearer and

nearer they came to the aged martyr; they reached her waist, they reached her shoulders, they swept her face, but she stood there with her countenance lifted to heaven. And they said, "Margaret Wilson, don't you see her? Won't you still recant?" And she said, "No; I do not see her; I only see Jesus Christ in His suffering servant wrestling there;" and as she lifted her eyes the chariot of the Lord was waiting to bear the martyr home. That is our watchword, "Christ in one of His members suffering there; not I, but Christ." Thus can we overcome; thus can we live; thus can we suffer. Oh, let Him be our power to suffer, and to overcome even sorrow itself through His name!

OUR WILL.

Another and last thought: If Christ be thus in us, He will be in the hardest part of our being, our will. This is the helm of character. But Christ will take the will and bend it until it shall be no longer stubborn. He shall make it yield to His will and bend

to what He choses. He will make it delightfully spontaneous. When I was a little fellow I used to make my own sled runners, and I used to break piece after piece. But one day a carpenter told me there was a better way. I took it to him, and he put it in the steam boiler, and then it would bend any way. Christ does not want to break your will, but He wants to put it in the fire of His love, and work in you to will and to do of His good pleasure. And then He will take it and make it strong. When I got my little runner bent, the carpenter showed how to make it so firm that it would not go back again. So Christ can make your will like adamant. He can set your face like a flint. He can put in your heart that which shall make you like a rock. May He show you how simple and complete is His provision for all this! He will show it. He will do it. Is there a hard heart here this morning longing for it? God expected you to fail. God is not chiding you for failing. God is not standing by you this morning taking any

pleasure in it. He knew that, like all His self-confident children, you would betray Him in the hour of temptation. He let it come that He might give you something better, that He might lift you into His way. And now He is able to keep you from stumbling. He is able to present you faultless before His presence with exceeding joy. Let me plead with you, let Christ plead with you, that He may be your strength. Go to Him this moment, and do not leave your knees until you can say, "He is for me. He is in me, and I can do all things through Christ that strengtheneth me."

Chapter V.

ABIDING.

"*Abide in me and I in you.*"—John xv: 3.

And now, little children, abide in Him: that when He shall appear, we may have confidence, and not be ashamed before Him at His coming.—1 Jno. ii: 28.

IT would seem as though John meant that only little children could abide in Him; that only when we get to be little can we know the Lord in His fullness; only when we cease from our manly and womanly strength and become dependent can we know His strength and independence as our support and stay. John counted himself among the little children, because he says "we" when he addresses us. He was indeed a little child in spirit from the time Boanerges died and John laid his head on Jesus' breast to be strong no more in himself, and to be seen no more apart from the enfolding arms of Jesus.

We have seen Christ in His personal glory; we have seen what it is to be in Him and to have Him in us, and now we want to have it stereotyped. When a man writes a book he puts it in stereotype to last forever; so John says, "Little children abide in Him, that when He shall appear we may have confidence."

Let us speak very particularly and plainly about how we may maintain this abiding. You have surrendered; you have given up your strength as well as your will; you have consented that henceforth He shall support your life. Like a true bride you have given up your very person, your name, your employment, so that now He is to be your Lord and your Provider; your very life is merged in Him, your personality is united in Him, and He becomes your Head and your All in All. Now, beloved, how is this to be maintained? He says we are to abide, and He will abide in some sense according to our abiding. "Abide in me and I in you;" as much as to say, "If you will

abide in me, there will be no difficulty about my abiding in you."

Let us speak of some of the difficulties in this life of abiding.

LIVE BY THE MOMENT.

First, it must be a momentary life, not a current that flows on through its own momentum; but it is to be a succession of little acts and developments. You have Him for the moment, and you have Him perfectly, you are perfectly saved this moment; you are victorious this moment; and that which fills this moment is large enough to fill the next, so that if you shall renew this fellowship every moment, you shall abide in Him. Have you learned this? The failures in your life mostly come through lost moments, broken stitches, little interstices, little cleavings in the rock where the drops of water trickle down and run into a torrent; but if you lose no steps and no victories, you shall abide in constant triumph.

First, then, learn this secret, that you are

not sanctified for all time so that there will be no more need for grace and victory; but you have grace for this moment, and the next moment, and by the time life is spent, you shall have had a whole ocean of His grace. It may be a very little trickling stream at first; but let it flow on every moment, and it shall become a boundless ocean before its course is done.

DEFINITE ACTS OF WILL.

Next, this abiding must be established by a succession of definite acts of will, and of real, fixed, steadfast trust in Christ. It does not come as a spontaneous and irresistible impulse that carries you whether you will or not, but you have begun by an act of trust, and hold and repeat it until it becomes a habit. Now it is very important to realize this. A great many think, when they get a blessing, that it ought to sweep them on without further effort. It is not so. An act of will, an act of choice is the real helm of spiritual life. You were saved from sin

by actually choosing Jesus as your Saviour; you were consecrated by definitely giving yourself and taking Him for everything. So now, beloved, you must get the helm fixed, and press on moment by moment still choosing to trust Christ, until at last it comes to be as natural as your breathing. It is like a man rescued from drowning; when they take him from the water breathing seems to be stopped; at first, when it returns, it is not spontaneous, but a succession of labored pumpings; they breathe the air in and they breathe the air out, perhaps for half an hour; then an involuntary action is noticed, and nature comes and makes the act spontaneous; and soon the man is breathing without thinking. But it came by a definite effort at first, that those lungs should act, and by-and-by it became spontaneous. So with Christ: if you would have this abiding in Him become spontaneous, you must make it a spiritual habit. The prophet speaks of the mind "stayed on God," and David says, "his heart is fixed,

trusting in the Lord." We begin by determining, and we obey Him no matter what it costs; and by-and-by the habit is established.

THE LAW OF HABIT.

Then comes the third principle; habit at length becomes established. Every habit grows out of a succession of little acts. No habit comes full-grown into your life; it grows like the roots of the tree, like the fibres of the flesh, or as the morsels of food you swallow are absorbed into your life. You see a man going steadily along in a course of life, but that course of life was established by the habit of years. The stenographer at my side sits down and takes these words as fast as I speak them. At first it was clumsy and slow work; but at length it became a habit, and now he does not have to stop and think how to make a character; they come to him as naturally as the words come to my lips. So it is with writing; we remember how painfully at first we had to hold the pen, but we now

dash off our signature, and it is always the same; our friends know it, our banker knows it; and it can be identified as ours. How did it come about? Because for years we have made the same marks. This is the reason, beloved, that it pays to plod; the habit becomes at length a necessity, and becomes easier as it grows.

It is so with evil; it is easier for a man to go down the longer he goes down, and it is easier for him to go up the longer he goes up. And so we hear some men praising the Lord instinctively; they have done it so much that it has become natural. And so it is with looking to Jesus; it is like the movement of the eye, the lid moves instantly, and the Bible uses it as a figure of God's care. "He shall keep you as the apple of the eye." Before the dust can hurt the eye, the little curtain falls over the tender ball. So we find ourselves in life instinctively holding our tongues when we would have felt like talking. So we can discern the very scent of evil before it comes, in-

stinctively sending a prayer to heaven before the danger reaches us. Thus also will the habit of obedience be formed; it comes by doing steadily, persistently and faithfully what the Lord would have you do. He is putting you to school in these little trials, until He gets the habit confirmed, and made easy, and natural.

SELF-REPRESSION.

Again, if we would abide in Christ we must continually study to have no confidence in self. Self-repression must be ever the prime necessity of Divine fullness and efficiency. Now you know how quickly you spring to the front when any emergency arises. You know how easy it was for Peter to spring then with his sword drawn before he knew whether he was able to meet the foe or not. When something in which you are interested comes up, you say what you think under some sudden impulse, and then perhaps you have weeks of taking back your thought, and taking the Lord's

instead. It is only when we get out of the way of the Lord that He can use us. And so, beloved, this abiding in Christ, means abiding out of self, always suspending your will about everything until you have looked at it and said: "Lord, what is your will? what is your thought about it?" When you have got that, you and He are not at cross-purposes; and there is a blessed sense of harmony. Those who thus abide in Christ have the habit of reserve and quiet; they are not rattling and reckless talkers, they will not always have an opinion about everything, and they will not always know what they are going to do. There will be a deferential holding back of judgment, and walking softly with God. It is our headlong, impulsive spirit that keeps us so constantly from hearing and following the Lord.

DEPENDENCE.

Again, if we would abide in Christ, we must remember that Christ has undertaken not one or two things, the emergencies of

life, but everything; and so we must cultivate the habit of dependence on Christ for everything. It is falling back on Him and finding Him everywhere; recognizing that Christ has undertaken the business of your Christian life, and there is not a difficulty that comes up, but He has undertaken to carry you through; He has become responsible if you let Him have His way and hold the reins, and you just rest.

RECOGNIZING HIS PRESENCE

Again, if you abide in Christ, you must cultivate the habit of always recognizing Him as near, always at hand in your heart of hearts, so that you need not get on your knees and have an awful time to find Him, reaching out to the distant heavens and wondering where He has gone; but He is right here; His throne is in your heart; His resources are at hand. The Master is here; just speak to Him as with you now. There may be no delicious sensation of God's presence, but just accept the fact that the Spirit

of God is in your heart, and act and speak accordingly. Bring everything to Him, and soon the consciousness will be real and delightful. We do not begin with the feeling, we begin with acting as though He were here. So, beloved, if you would abide in Christ, treat Him as though He were at home with you; as though He were in you, and you in Him, and He will respond to your trust, and honor your confidence.

GOD IN EVERYTHING.

Again, if you would abide in Christ, you must recognize that somehow Christ is in everything that comes in your life; and that everything that comes in the course of Providence is in some sense connected with the will of God. That trying circumstance was not chance, something with which Christ had nothing to do, and which you can only protest against and wonder how God can sit on the throne and let such things be. You must believe that God led in it, and though the floods have lifted up their heads

on high, yet God sits on the throne, and is mightier than the great sea billows and the noise of many waters. You must believe that He will cause the wrath of man to praise Him, and the remainder thereof will He restrain. You may say: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the water thereof roar and be troubled, though the mountains shake with the swelling thereof." I do not say that you are to regard everything as the very best thing that you would choose, or the very best thing that God ultimately has for you; but it is allowed, either that God may show you His power to overcome it, or else that it may teach you some lesson of holiness, of trust, of tranquility, of courage. It is something that under the circumstances fits into God's purposes; and therefore you are not to look for different circumstances, but to conquer in these already around you. You

are not to run away, and say: "I will abide in Christ when I get where I want to be," but you must abide with Christ in the ship and the storm, as well as in the harbor of blessing. Recognize that everything is permitted to God, and that He is able to make all things work together; and not only so, but to make you know they are for your good, and that they are working out His purposes.

WATCH THE OUTWARD SENSES.

Again, if you would abide in Christ, we must be very watchful of our senses. There is nothing that so easily sets us wandering, and leads us out into dangerous fields, and by-path meadows, as the senses of the body. How often our eyes will take us away! Walking down the street you find a thousand things to call you away from a state of recollection. I do not believe it is possible for us to take everything in in this life. Some peoples' eyes are like a spider's, they see behind and before and on every side.

You know Solomon says: "Let thine eyes look right on, and let thine eyelids look straight before thee." It is this letting the world in, no matter by what door it comes, that separates us from the presence of our Lord. So with our ears. If you listen to one-hundreth part of the conversation even of Christians you will be thoroughly defiled; and so you have to hold your ears, and your eyes, and live in a little circle; you have not to manage half so many things as you undertake to sometimes, and about which you have so much anxiety. I sometimes illustrate it by a little figure which I told one day to a friend whose hand was trying to hold the reins of every horse that was running away, whose eyes were all around the heavens and the earth, and whose ears were as busy as if they were listening to the wires at the Union Telephone Station, with voices coming from the east, and from the west, and from the north and south. It is so with many of us; we have got despatches coming to us every hour of the day, and they are

like some of the telegrams that come to the columns of our daily newspapers. Well, I said to this friend: "There is a little spider called the water spider, and it lives in the water, away down in the mud lake of the marsh. It just goes down a few inches, and lives there all the time. You ask how does it breathe and live in the water? Oh, it has a strange apparatus by which it is able to gather around itself a bubble of air a few times larger than its body; it goes to the surface and fills it with air and goes down, and this little house forms an atmosphere for it, and there it builds its nest, and rears its young; and you know where the air is the water cannot get in, and so it is as safe in its little house as if built of stone; and with the dark water around it, it is just as pure as if it lived above in the clear air of heaven." I said to this friend: "You just get into your little bubble and stay there. Take from Jesus the life He has for you and live it simply and faithfully and don't go spluttering around the whole pool. If the

spider did, the bubble would break, and it would perish with its young. You stay in your own little circle, Jesus and you, and you will have plenty to do, and it will be dry as a nest, and sweet as the air of heaven; and although there is sin around you, and hell beneath you, and although men are striving and tempting and sinning, you in your little circle will be as safe as if in heaven."

INTERNAL PRAYER.

Again, if we would abide in Him we must cultivate the habit of internal prayer, and communing with God in the heart. We must know the meaning of such words as "God is a spirit, and those that worship Him must worship Him in spirit and in truth." "In everything give thanks, for this is the will of God concerning you." This habit of momentary prayer, not in words, but in thought, is one of the secrets of abiding. There is an old word the mystics used;—I like it;—it is the word "recollection." We would call it a collected spirit.

Dear old Fenelon talks about it, and bids us keep a recollected spirit. This is the opposite of a runaway spirit;—you know what that is. It is a spirit poised like yonder fowl in the air, its wings expanded ready to go anywhere, calmly collected, watching and resting too.

VIGILANCE.

I believe the very essence of this is another word, which I want to give you in connection with abiding; it is vigilance; it is watching; being wide awake. It is the opposite of drifting. It is the spirit of holding, and looking, and being ever on guard and yet sweetly held by the Lord. Now I do not mean that you have to do all the holding and watching; I mean you are to have your hand on the helm, and Christ will do the steering. It is like yonder brakes on the train—the brakeman only touches the lever and sets it in motion; the engineer does not have to make the train go, he has only to turn on the steam. You and I do not need to fight. We have only to give

the word, and the powers of heaven follow it up if it is in the name of Jesus. So we shall ever be in fellowship with Him, moment by moment, until at last He becomes the element of our very life.

LET GOD LEAD.

Again, if we would abide in Christ we must stop trying to have God help us, and fall into God's way and let Him lead. We must get the idea out of our spirit that we have chosen to serve Christ and we have got to have Christ help us. We must see, rather, that we have come into His channels and He is carrying us because He cannot go any other way. If you get on the bosom of the Mississippi you have to go down the river; if you are in the bosom of God, you have to go with Him. It would be hard to take the Mississippi and run it up to Chicago; it would be hard to compel God to run your way; but only surrender yourself to God, and your life will be as strong as omnipotence and as sweet as heaven.

SURPRISES.

We should, perhaps, speak of the surprises that come. Sometimes the Lord lets sudden temptations sweep over you to put you on your guard; and if such things come into your life, take them as from Him, sent to put you on the watch and give you some hint, like the falling of the eye-lash to let you know that the eye is threatened. But, beloved, if you keep very close to Christ I do not believe that these things will come as quickly as you think. They spring often from some heedlessness of your own. You were getting out of your way, and were not where the Lord expected you to be, and, perhaps, the surprise came to let you know that you had been in the enemy's country. If we abide in Him, all evil will have to strike us through Him. Perhaps you were a little out of Him, and Christ let it come to frighten you back to Him, just as the shepard's dogs are sent to drive the lambs into the fold. Better that you should get a little fall than ultimately to meet with disaster.

FAILURES.

But if, notwithstanding all your care, you make a mistake, if you have a disaster or a discouragement, don't say, "I have lost my blessing. I have found this life impracticable;" but remember that if we who abide in Him confess our sins, "He is faithful and just to forgive us our sins and cleanse us from all unrighteousness." "And now, little children, abide in Him."

HOW TO MAKE GOD REAL.

A friend asked me the question the other day, how to make God real. God is not real to many people. He does not seem so real to that man as his difficult task; He does not seem so real to that woman as her hard work and her trials; He does not seem so real to that sufferer as his sickness. How shall we make Him real? The best manner I know is to take Him into the things that are real. That headache is real. Take Him into it and He will be as real as the headache, and a great deal more, for He will be there when the

headache is gone. That trial is real, it has burned itself into your life; God will be more so. That washing and ironing are real; take God into your home, and He will be as real. That is what makes Him real,—to link Him into your life as the banyan tree grows. First, it shoots up a branch to heaven, and then other branches grow back and down into the ground and become rooted in the earth, and by-and-by there are a hundred branches interwoven and interlaced from the ground so that the storm and the winds cannot disturb it, and even the simoon of the Indian Ocean cannot tear it up. It is rooted and bound together by hundreds of interlacing roots and branches. And so when God comes and saves a soul He plants one branch; but when He comes and delivers, and helps in your difficulties, each one is another branch; and thus your life becomes rooted and bound to God by a hundred fibres, and all the power of hell cannot break it.

"Nearer and nearer still to me
Thou living and loving Saviour be,
Brighter the vision of thy face,
More glorious still thy words of grace;
Till life shall be transformed to love,
A heaven below, a heaven above."

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